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622 648 his two children, and begged to see the men dance, in which they willingly gratified him."(id 168)

Peace With the Aricaras. "Thursday, November 1st. At ten o'clock the chiefs of the lower village arrived. They requested that we would call at their village for some corn; that they were willing to make peace with the Ricaras; that they had never provoked the war between them, but as the Ricaras killed some of their chiefs, they had retaliated on them; that they had killed them like birds, till they were tired of killing them, so that they would send a chief and some warriors to smoke with them. In the evening we dropped down to the lower village, where Captain Lewis went on shore, and Captain Clarke proceeded to a point of wood on the north side.

"Friday, November 2. He therefore went up to the village, where eleven bushels of corn were presented to him. In the meantime Captain Clarke went down with the boat three miles, and having found a good position where there was plenty of timber, encamped and began to fell trees to build our huts. Our Ricara chief set out with one Mandan chief and several Minnitarees and Mandan warriors; the wind was from the southeast, and the weather being fine, crowds of Indians came down to visit us." (id 169)

224 **Mandan Hunt.** "Monday, 5th. The Indians are all out on their hunting parties. A camp of Mandans caught within two days one hundred goats a short distance below us. Their mode of hunting them is to form a large strong pen or fold, from which a fence made of bushes gradually widens on each side. The animals are surrounded by the hunters and gently driven towards this pen, in which they imperceptibly find themselves inclosed, and are then at the mercy of the hunters." (id 170.)

●231 "Thursday, 8. The morning again cloudy; our huts advanced very well, and we are visited by numbers of Indians who come to let their horses graze near us. In the day the horses are let loose in quest of grass, in the night they are collected and receive an armful of small boughs of the cottonwood, which being very juicy, soft and brittle, form nutritious and agreeable food." (id 171.)

000 **Northern Indians.** "Wednesday, 14th. The river rose last night half an inch, and is now filled with floating ice. This morning was

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from the Indians, who were delighted at the exchange." (id 216.)

Buffalo Meat. "Friday, 8th. A fair and pleasant morning, with southeast winds. Pocopsahe came down to the fort with a bow, and apologized for his not having finished a shield which he had promised to Captain Lewis, and which the weather had prevented him from completing. This chief possesses more firmness, intelligence and integrity, than any Indian of this country, and he might be rendered highly serviceable in our attempts to civilize the nation. He mentioned that the Mandans are very much in want of meat, and that he himself had not tasted any for several days. To this distress they are often reduced by their own improvidence, or by their unhappy situation. Their principal article of food is buffalo meat, their corn, beans, and other grain being reserved for summer, or as a last resource against what they constantly dread, an attack from the Sioux, who drive off the game and confine them to their villages. The same fear too prevents their going out to hunt in small parties to relieve their occasional wants, so that the buffalo is generally obtained in large quantities, and wasted by carelessness." (id 217.)

Mandan Horses. "Tuesday, 12th. The morning is fair though cold, the mercury being 14 degrees below zero, the wind from the southeast. About four o'clock the horses were brought in much fatigued. On giving them meal bran moistened with water they would not eat it, but preferred the bark of the cottonwood, which as is already observed, forms their principal food during the winter. The horses of the Mandans are so often stolen by the Sioux, Ricaras and Assiniboines, that the invariable rule now is to put the horses every night in the same lodge with the family. In the summer they ramble in the plains in the vicinity of the camp, and feed on the grass, but during cold weather the squaws cut down the cottonwood trees as they are wanted, and the horses feed on the boughs and bark of the tender branches, which are also brought into the lodges at night and placed near them. These animals are very severely treated; for whole days they are pursuing the buffalo, or burdened with the fruits of the chase, during which time scarcely ever taste food, and at night return to a scanty allowance of wood; yet the spirit of this valuable ani-

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mal sustains him through all these difficulties, and he is rarely deficient either in flesh or vigor." (id 219.)

"Wednesday, 13th. The morning was cloudy, the thermometer at two degress below zero, the wind from the southeast. Captain Clarke returned last evening with all his hunting party; during their excursion they had killed forty deer, three buffalo and sixteen elk, but most of the game was too lean for use and the wolves, who regard whatever lies out at night as their own, had appropirated a large part of it. When he left the fort on the 4th instant he descended on the ice twenty-two miles to New Mandan island, near some of their old villages, and encamped, having killed nothing, and therefore without food for the night." (id 220.)

Raid On Meat. "Thursday, 14th. Last night the snow fell three inches deep; the day was, however, fine. Four men were despatched with sleds and three horses to bring up the meat which had been collected by the hunters. They returned however, with intelligence that about twenty-one miles below the fort a party of upwards of one hundred men, whom they supposed to be Sioux, rushed on them, cut the traces of the sleds, and carried off two of the horses, the third being given up by intercession of an Indian who seemed to possess some authority over them; they also took away two of the men's knives, and a tomahawk, which last however they returned. We sent up to the Mandans to inform them of it, and to know whether any of them would join a party which intended to pursue the robbers in the morning. About twelve o'clock two of their chiefs came down and said that all their young men were out hunting, and that there were few guns in the village. Several Indians however, armed some with bows and arrows, some with spears and battle-axes and two with fusils, accompanied Captain Lewis, who set out,

"Friday, 15th, at sunrise with twenty-four men. The morning was fine and cool, the thermometer being at 16 below zero. In the course of the day one of the Mandan chiefs returned from Captain Lewis' party, his eyesight having become so bad that he could not proceed. At this season of the year the reflection from the ice and snow is so intense as to occasion almost total blindness. This complaint is very common, and the general remedy is

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for two small villages to combine in one at the new location. Owing to the immense difficulty of cutting timbers with their crude stone axes, in making these changes of residence they undoubtedly carried with them the timbers of the abandoned huts and used them in rebuilding, wherever possible. The Indians left Knife river because of the scarcity of timber and the attacks of the Sioux. When the trading post of Fort Berthold—so called in honor of Bartholomew Berthold, a fur trader of St. Louis—was established, about 1844 or 1845, the Indians 'drew the logs (of which it was built) with lariats of rawhide over their shoulders.'" (p. 223.)

Lodge Ruins. "The dirt mounds, ruins of their former homes, have often been mistaken for the ancient burial grounds of these tribes, which is not surprising unless one has studied the history of this interesting people. About ten miles above Bismarck one of the best of these collections of mounds is found, on a bluff overlooking one of the most beautiful stretches of the Missouri, just below Square Butte. There are eighteen or twenty of the mounds, most of them well-defined, and generally more or less circular in their form. They form a semi-circle arc, with the river as a chord, and are now more or less merged together into an irregular ridge. These mounds have been dug over and over, yet I was able to find among them many shards and arrow-points and knives when I visted them." (pp. 5-6.)

Lower Village. "The Mandans call themselves Metutahanke, **the Lower Village**, as Dr. Matthews gives it, or Miti-Untanhanke, **the Village on the East**, as it was given to, and partially written for me by Mrs. Baker, both referring to the same village, the one called Ma-too-ton-ha by Lewis and Clarke. Maximilian calls this village Mih-Tutta-Hang-Kush, and these different readings of the same word well indicate the difficulties experienced in obtaining correct Indian vocabularies."

Farmers. "These people have always been farmers, and both men and women have for years, now, shared the labors of the field. In early days they raised corn, tobacco, squashes, beans, the wild sunflower, etc., and now they grow, in addition, potatoes, turnips, and various vegetables. The Aricaree seem to be the best farmers. Each tribe now raises cattle and horses, but they do not seem to grasp the idea that cattle raising, if attended to

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231 properly, will enrich them, a scrub lean steer being as valuable in their eyes as a fat, blooded one. These Indians are virtually self-supporting, as they receive very little from the government." (Wheeler, p. 224.)

361 Wheeler here notes the reason why the upper of the two Mandan villages proper near Knife river, which stood on the northeast bank of the Missouri in 1804, was found on the southwest bank in 1833:

Apparently Crossed River. "The five villages mentioned by Lewis and Clarke in 1804, were still in existence in 1833, when Maximilian visited these Indians. One important change had, he states, occurred. The Missouri river had characteristically changed its channel and in Maximilian's day flowed on the eastern side of Rooptahee, or Ruhptare, the second Mandan town of our narrative, so that both the Mandan villages were then on the western south bank."

773 **Mandans and Hidatsas.** "The tradition relating to the origin of the Mandans given by Lewis and Clarke, according to Dr. Matthews, relates, not only to the Mandans, but to the Hidatsa as well. This tradition, I find, is current at the present day and the lake from which the tribe emerged is said to be Minnewakan, or Devil's Lake in North Dakota, the Hidatsa name for this lake—Midihopa—meaning sacred or mysterious water. Dr. Matthews thinks that 'one nation borrowed its legend from the other,' so that both have a common source." (Wheeler, p. 228.)

771 **Polytheism.** "These people had a belief in a 'Great Spirit,' or
797 'Old Man Immortal,' or 'Great Mystery,' and Dr. Matthews discusses it quite fully in his paper. Their ancient belief appears to have been, on the whole, a species of Polytheism. Religious missionary work on the Fort Berthold reservation began in 1876, and since then there has been a marked change in their religious ideas. The leaven acted but slowly at first, but when its results were apparent it seemed to work with cumulative effect. 'Only a small minority of the people now hold to the wreck of their old paganism.' Carlisle, Santee, and other schools have had their influence in producing this uplift. The younger generations see things with a new and broader vision and their moral and religious notions are cast in a new mold." (Wheeler, p. 229.)

797 Wheeler quotes as follows from Rev. C. L. Hall, the Congrega-

3: Will and Spinden E-5 (1905) 1906
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Verendrye mentions their skill in making such things as painted ox-robes, deer skin, dressed buckskin, and ornamented fur and feathers, painted feathers, peltry, wrought garters, circlets for the head, and girdles. They certainly understood the art of dressing skins, though perhaps other nations equalled them. All their visitors speak of the ornamented robes for the decoration of which porcupine quills dyed various colors, or the pigments themselves, as paints, were used at first, though beads came gradually to take their places. The ornamentation consisted usually of representations of animals, and pictographic records. When leather got wet, it was beaten and rubbed with white clay which they always carried with them. This kept the robes soft. Then there were medicine bags, tobacco pouches, sheathes for knives and bows, all of skin, painted or embroidered with quills, such as are seen over the whole plains area. They had leather bridles for their horses, sometimes embroidered, and used a saddle, similar to that of the Dakotas. The horses were caught by means of long raw hide lariats which the Indians made themselves.

Whistles were also necessary articles to those belonging to the societies. Maximilian[1] describes them as "long wooden whistles at whose lower end an eagle feather on a string dangles." He says they also had large flute whistles, twenty inches long, with holes to vary the notes by application of the fingers. Besides these were the war whistles, usually made from the wing bone of some large bird. Other articles of bone, necessitated by the great use of skins, were the bone scrapers, needles and awls with which each house was profusely supplied.

Almost the only agricultural implements which they used were hoes. These were the shoulder blades of buffalo or occasionally of elk, which were cut down and to which a crooked stick was fastened as a handle.[2]

Among their cooking utensils, which were used in every hut, were spoons and ladles of bighorn and buffalo horns. Verendrye says some of these ladles held as much as three pints.

So far as the accounts go the Mandans did not make any textile fabric, though the Arikara are known to have made

[1] Op. cit., p. 416.

[2] Henry: vol. I, p. 343.

garters and belts of buffalo hair.

3: Will and Spinden E-5 (1905) 1906
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X 172 283 pits. The cord mentioned consisted of three strands, each of six or seven prairie grass stems; these three strands were not braided, but twisted.

X 172 313 The remains of posts and sticks were often in such a condition that the wood could be identified. One of the largest posts found in the house site was of ash, but most of the large ones were clearly cut out of cottonwood. For the smaller posts, however, the diamond willow seems to have been most frequently used, and it is unquestionably the best wood. A few specimens of worked wood were found but none of great importance. There was a post, hewed square; a number of pieces of planks or slabs, fairly well cut; remnants of willow thatch from the roof; and a small piece of wood which had been whittled down with a blade of some sort.

The ashes showed the use of at least two sorts of fire wood, one giving a white ash and the other a red one. The red was probably diamond willow in most cases, as that is the only common wood in the region which leaves a reddish residue.

X 172 ANIMAL BONES:—Animal bones were numerous in all parts of the village site, not only in the form of implements, which have already been discussed, but also as refuse. Many of the bones were broken up into small fragments, but a number of whole ones were discovered and most of them have been identified. There were fish, bird and mammal bones belonging for the most part to the following species: Deer (*Cariacus virginianus*), Buffalo (*Bison americanus*), Elk (*Cervus canadensis*), Antelope (*Antilocapra americana*), Gray Wolf (*Canis lupus*), Coyote (*Canis latrans*), Raccoon (*Procyon lotor*), owl (*Strigidae sp.*), and Bald Eagle (*Haliaëtus leucocephalus*), besides bones of smaller birds, some that seemed to be from a crane but could not be accurately identified; bones of mice and gophers; some few fish bones, and quite a number of unio and small snail shells. It is a significant fact that no remains whatever of either horse or dog skeletons were found, thus apparently showing that the horse had not yet got to the Mandans when they lived on the Heart, and also corroborating Henry's statement that the Mandans at first had no dogs.

[231]

6: Wied-Neuwied T-5 (1832-1834) 1843 NQ17 Mandan NQ17

some slight differences, the mode of building resembles, in the main, those of the Mandans, Manitaries, and Arikkaras. Among these differences are the mats which are fastened all round in the first hut, and which I did not observe among the tribes that I visited. The beds, too, are arranged in a different manner. The Mandans and Manitaries are seen in their huts, sitting round the fire, employed in all kinds of domestic labour. The man has, generally, no clothing except the nokka, and is often merely smoking, but the women are never idle. In winter, that is, at the beginning or middle of November, these Indians remove, with the greater part of their effects, to the neighbouring forest, where their winter huts are situated. These consist of precisely similar huts, of rather smaller dimensions. Their departure from the summer huts is determined by the weather, but, as beforesaid, is generally about the middle of November; and their return, in the spring, is usually about the latter end of February, or the beginning of March, so that we may reckon that they pass above eight months in their summer quarters. Inside of the winter huts is a particular compartment, where the horses are put in the evening, and fed with maize. In the daytime they are driven into the prairie, and feed in the bushes, on the bark of poplars. There are, probably, above 300 horses in the two Mandan villages; some of the people, indeed, do not possess any, while others, again, have several. The Mandans and Manitaries, like all the other Indians of this country, sometimes make what are here called caches, or hiding-places, in the vicinity of their villages. These caches are holes, or magazines, underground, often so artfully contrived that it is very difficult to discover them. The Indians frequently go from their winter to their summer village, to fetch any articles they may happen to want, as they invariably leave part of their property behind. When they quit their huts for a longer period than usual, they load their dogs with the baggage, which is drawn in small sledges, made of a couple of thin, narrow boards, nine or ten feet in length, fastened together with leather straps, and with four cross-pieces, by way of giving them firmness. Leather straps are attached in front, and drawn either by men or dogs. The load is fastened to the sledge by straps (for such a sledge drawn by dogs see Vignette XXIX). When the snow is deep, they use snow shoes (Plate XXI. Fig. 4), which are described by Captain Franklin, only those of the Mandans are much smaller, about two feet and a half long; whereas in the north their length is from four to six feet. The Mandans and Manitaries have not, by any means, so many dogs as the Assiniboins, Crows, and Blackfeet. They are rarely of the true wolf's colour, but generally black, or white, or else spotted with black and white. Among the nations further to the north-west they more nearly resemble the wolf, but here they are more like the prairie wolf (*Canis latrans*). We likewise found, among these animals, a brown race, descended from European pointers, hence the genuine bark of the dog is more frequently heard here, whereas among the western nations they only howl. The Indian dogs are worked very hard, have hard blows, and hard fare; in fact, they are treated just as this fine animal is treated among the Esquimaux.

7: Catlin R, E-5 (1832-1840) 1857
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of them to get as many as eight arrows up before the first one reaches the ground.

For the successful use of the bow, as it is used through all this region of country on horseback, and that invariably at full speed, the great object of practice is to enable the bowman to draw the bow with suddenness and instant effect; and also to repeat the shots in the most rapid manner. As their game is killed from their horses' backs while at the swiftest rate—and their enemies fought in the same way; and as the horse is the swiftest animal of the prairie, and always able to bring his rider alongside, within a few paces of his victim; it will easily be seen that the Indian has little use in throwing his arrow more than a few paces; when he leans quite low on his horse's side, and drives it with astonishing force, capable of producing instant death to the buffalo, or any other animal in the country. The bows which are generally in use in these regions I have described in a former Letter, and the effects produced by them at the distance of a few paces is almost beyond relief, considering their length, which is not often over three,—and sometimes not exceeding two and a half feet. It can easily be seen, from what has been said, that the Indian has little use or object in throwing the arrow to any great distance. And as it is very seldom that they can be seen shooting at a target, I doubt very much whether their skill in such practice would compare with that attained to in many parts of the civilized world; but with the same weapon, and dashing forward at fullest speed on the wild horse, without the use of the rein, when the shot is required to be made with the most instantaneous effect, I scarcely think it possible that any people can be found more skilled, and capable of producing more deadly effects with the bow.

The horses which the Indians ride in this country are invariably the wild horses, which are found in great numbers on the prairies; and have, unquestionably, strayed from the Mexican borders, into which they were introduced by the Spanish invaders of that country; and now range and subsist themselves, in winter and summer, over the vast plains of prairie that stretch from the Mexican frontiers to Lake Winnipeg on the North, a distance of 3000 miles. These horses are all of small stature, of the pony order; but a very hardy and tough animal, being able to perform for the Indians a continual and essential service. They are taken with the *laso*, which is a long halter or thong, made of raw-hide, of some fifteen or twenty yards in length, and which the Indians throw with great dexterity; with a noose at one end of it, which drops over the head of the animal they wish to catch, whilst running at full speed—when the Indian dismounts from his own horse, and holding to the end of the laso, chooks the animal down, and afterwards tames and converts him to his own use.

Scarcely a man in these regions is to be found, who is not the owner of one or more of these horses; and in many instances of eight, ten, or even twenty, which he values as his own personal property.

7: Catlin R, E-5 (1832-1840) 1857
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231 526 The Indians are hard and cruel masters; and, added to their cruelties is the sin that is familiar in the Christian world, of sporting with the limbs and the lives of these noble animals. *Horse-racing* here, as in all more enlightened communities, is one of the most exciting amusements, and one of the most extravagant modes of gambling.

I have been this day a spectator to scenes of this kind, which have been enacted in abundance, on a course which they have, just back of their village; and although I never had the least taste for this cruel amusement in my own country, yet, I must say, I have been not a little amused and pleased with the thrilling effect which these exciting scenes have produced amongst so wild and picturesque a group.

I have made a sketch of the ground and the group, as near as I could (PLATE 61); shewing the manner of "starting" and "coming out," which vary a little from the customs of the *knowing* world; but in other respects, I believe, a horse-race is the same all the world over.

727 Besides these, many have been the amusements of this day, to which I have been an eye-witness; and since writing the above, I have learned the cause of this unusual expression of hilarity and mirth; which was no more nor less than the safe return of a small war-party, who had been so long out without any tidings having been received of them—that they had long since been looked upon as sacrificed to the fates of war and lost. This party was made up of the most distinguished and desperate young men of the tribe, who had sallied out against the Riccarees, and taken the most solemn oath amongst themselves never to return without achieving a victory. They had wandered long and faithfully about the country, following the trails of their enemy; when they were attacked by a numerous party, and lost several of their men and all their horses. In this condition, to evade the scrutiny of their enemy, who were closely investing the natural route to their village; they took a circuitous range of the country, to enable them to return with their lives, to their village.

In this plight, it seems, I had dropped my little canoe alongside of them, while descending from the Mouth of Yellow Stone to this place, not many weeks since; where they had bivouacked or halted, to smoke and consult on the best and safest mode of procedure. At the time of meeting them, not knowing anything of their language, they were unable to communicate their condition to me, and more probably were afraid to do so even if they could have done it, from apprehension that we might have given some account of them to their enemies. I rested my canoe an hour or so with them during which time they treated us with an indifferent reserve, yet respectfully; and we passed on our way, without further information of them or their plans than the sketch that I there made (PLATE 63), and which I shall preserve and value as one of the most pleasing groups I ever have had the pleasure to see. Seated on their buffalo robes, which were spread upon the grass, with their respective weapons laying about them, and lighting their pipes at a

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574 609 chief gave our horses in charge of a young man, and told us we need not be uneasy as there would be good care taken of them.

574 262 On going into the hut, we found buffalo hides spread on the ground, before the fire, for us to sit upon, and soon after we were presented with two large dishes of boiled corn and beans, after which they gave us another large dish of boiled dried meat, but very few of us could eat of it, as it had too strong a taste and smell.[1]

231 342 After some other details which we omit, Harvey writes that when night came: "One young man brought in our horses, and put them in the same hut along with us, upon the right hand, on entering, and ourselves upon the left; a space was enclosed with a railing to keep them within bounds. This custom causes their habitations to have a very disagreeable and offensive smell. This precaution of theirs is to keep the horses from being stolen by the Assiniboines, or other enemies, who are frequently lurking about the village.

515 291 "Towards evening, having gone down to the river side, I observed the custom of washing themselves in the Missouri. Both men and women make it a rule, every morning and evening, to go down to the river, and wash for some time; the men make use of the clay to wash their hair, which answers the purpose of soap to take out the white and red earth with which they daub it, after having washed. Modesty in the female sex appears to be a virtue they are unacquainted with. They wear a kind of leather shift which reaches down to the calves of their legs. This they slip off some distance from the shore, and walk very deliberately into the water entirely naked, in the presence of old and young who seem not to pay any attention to them. * * * * * The men make use of no other covering, in the summer season, than these buffalo robes, and even these are seldom worn within doors, and only thrown on when they go out to visit or walk about the village. [352] Both sexes sleep naked. Their beds are raised about two feet from the ground, and hung around with dressed skins. In summer they seldom use any coverings at night, but lay like so many brutes."[2] * * * * * Mr. Henry gives a description of their lascivious dances which is too indelicate to publish. He writes under date of:

252 262 352 512 412 "Sunday, July 20th. At daybreak we were all up, and I took a walk down to the river, where I observed the same ceremony of washing as last evening, with as little reserve as before. Our host on our return presented us with some dried meat, and soon after a dish of corn and beans, but as it is not seasoned with any kind of grease or fat, after the first meal it has a very insipid taste. The corn is generally pounded or bruised in a wooden mortar, which is fixed fast and firm in the ground, in one corner of the hut, and this is the first work performed by the women in the morning.

[1] [Category 116, p. 325.-A] [2] [Category 116, p. 326.-A]

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and treasures, as it contains every thing he values most, viz: two bulls' heads, which seem to be their great Manitou and protection. They are well daubed over with earth, and particular care is taken of them. There is laid on, or rather hung up, his arms, shield, ammunition, scalps of his enemies, and every thing he most values. 353

MORTAR AND PESTLE.

Next to this stage, stand the mortar and pestle, fixed firm in the ground, and the remainder of the hut from that to the door is vacant during the daytime, but occupied during the night by the horses. Then there still remains a large space in the center, around the fire, for the use of the family, which is generally swept clean once a day. 342 412 231

CORN STAGE.

Fronting the entrance of each porch stands a stage raised about eight feet from the ground, twenty feet in length, and ten feet in breadth, for the purpose of hanging up their corn to dry, in the fall; these stages have a tolerable good flooring, which in the fall is covered with beans to dry, and posts are erected upon them, on the tops of which are laid poles or rafters, to which the corn and sliced squashes are suspended in tresses to dry. When their harvest is over, they must have a pretty effect, but at this season of the year they are lumbered up with different kinds of drift-wood, of which they make their fires, and it gives a very ugly appearance to the villages. 343 251 313 372

DRIFT WOOD.

This wood they collect, in the spring, when the ice breaks up, and when great quantities of this wood floats down, the natives being expert swimmers, and so very active, that there is scarcely a large tree escapes them, until they have a sufficient stock for the year. I observed lying opposite to each village, an immense pile of this wood, and some trees of an amazing size. Commonly, when they collect the drift wood there come down numbers of drowned buffalo, that have perished in attempting to cross above, at a season when the ice was bad. These animals the natives are very careful to haul on shore, as they prefer the flesh in that state. [222] [262]

LIGHT HAIRED CHILDREN.

An extraordinary sight that struck me among these people, was to see several children, of about ten years of age, whose hair was perfectly gray, and bore a strong resemblance to aged persons. Those I saw were all girls. These people in general have not that strong coarse hair, so peculiar to the natives of North America; it is of a much finer nature, rather inclining to 142

[See Category 16, p. 340.-N.]

832 repair to the cornfields and are soon followed by the young men,
834 who enjoy their company and take every liberty. The young men then return, and, if no hunting party offers, pass the day on
461 the tops of the huts, sleeping in the sun, or strolling from hut to
526 hut, eating corn and smoking Missourie tobacco. At other times they amuse themselves by running races either on foot or horseback, and performing warlike manoeuvres; they have also a favorite game which occupies much of their time.

512 [328]...this is the first work performed by the women in the
515 morning after having paid their devoirs to their lovers and washed themselves in the Missourie. ...every family being provided
415 with a brass or copper kettle for the purpose of cooking flesh.
177 Whether this proceeds from superstition or not I cannot pretend to
771 say, but they assured me that any kind of flesh cooked in those
574 earthen pots would cause them to split. One or more of the largest kind is constantly boiling prepared corn and beans, and all who come in are welcome to help themselves to as much as they can eat of the contents.

●231 .....Early this morning our young hostler took our horses to feed
437 in the meadow but never allowed them to be for a moment out of
648 his sight, lest the Assiniboines or other enemies might steal them. We purchased sweet corn, beans, meal, and various other trifles, for which we paid in ammunition, beads, and tobacco.

439 [329] It would have been in vain for us to attempt to prevail upon anyone in this village to ferry us over; for, as long as a stranger has any property, they wish him to trade all he brings in the first village he enters, every village being ambitious of getting as many
439 European articles as they can, [330] particularly arms and ammuni-
609 tion. This is good policy; for, notwithstanding they are so near each other, and live in amity, they are not free from jealousy, and have
578 often had serious misunderstandings, sometimes ending in the death
669 of an individual, and nearly occasioning civil war. They have also to guard against their natural enemies, the Sioux, who are at no great distance. The Pawnees, also, with whom the Mandanes formerly lived in the same villages, are now their most inveterate enemies. Arms and ammunition are, therefore, necessary articles, and every-one has a stock of ball and powder laid up in case of emergency.

675 We packed up our purchases, and gave them into the care of the
673 landlord. These people are much given to thieving, but in the hut
[577] in which a stranger is lodged, his property may be left in perfect security; none dare touch it, as the master conceives his honor concerned in whatever is placed under his immediate protection. Out of doors, if they can pick your pocket, or pilfer any article,

[P.384(C)]